2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

Among the younger generation today we noted a distinctly negative attitude toward Náhuatl. People under thirty-five tend to be ashamed to speak Náhuatl in the presence of outsiders and will frequently deny knowledge of the language, although the majority are able to understand it and speak it to some degree. Within most homes, parents and members of the older generation customarily speak in Spanish but resort to Náhuatl to tell secrets, jokes, and especially during quarrels when they wish to be more expressive. Thus, many children have come to associate speaking Náhuatl at home with quarreling, insulting, and scolding. Náhuatl is also preferred at the barrio meetings for the election of the *mayordomo* and during the ceremonial address on the festive celebration in honor of El Tepozteco. It is also spoken by the *huehuechiques* (ceremonial figures) at other fiestas.

The rapid decrease in the use of Náhuatl has occurred in the face of the persistent efforts of some Tepoztecans to preserve the native language. One of the primary objectives of the Colonia Tepozteco, founded in 1920 in Mexico City by Tepoztecans who had been forced to seek refuge there during the years of the Revolution, was "to bring about the preservation of our native tongue for transmission to future generations." Even before the Revolution a group of Tepoztecan intellectuals had published a paper in Náhuatl. There still exists a pro-Náhuatl society in Mexico City composed primarily of middle-class Tepoztecans who periodically visit the village and proclaim the importance of using the native tongue. When the bus companies were founded in Tepoztlán in the middle thirties, they were given Náhuatl names, one bus cooperative being called Ometochtli and the other El Tepozteco. Similarly, in sports events like track the runners will sometimes take Náhuatl names.

The greater use of Spanish in the village has not been accompanied by a corresponding increase in literacy. The decline in illiteracy in the municipio during the ten-year period from 1930 to 1940 has been from 66 to 55 per cent. We have no data for illiteracy for the village of Tepoztlán for 1930. However, in 1940 it was down to 42 per cent, which is considerably lower than for the municipio as a whole. By and large there is a high correlation between membership in the middle economic group and literacy. Many in the upper economic group are illiterate.[39]

There has been a considerable increase in the reading of newspapers in recent years. In Redfield's time no newspapers came regularly to the village, and only a few individuals occasionally read newspapers. In 1944 there were fifty-six people who bought newspapers on an average of twice a week. Forty read *El Universal*, *Novedades*, and *Excelsior*, the conservative Mexican papers; one read *El Popular*, the left wing labor paper; and fifteen read the pro-Sinarquista sheets, *El Sinarquista*, *Hombre Libre*, *Omega*, and *La Pluma*, a local weekly published in Cuernavaca. These individuals played an important role in determining public opinion in the village on local, national, and international issues. It was my impression in 1944 that most of the more vocal villagers were sympathetic to the Axis powers.

[39] See Chapter 9, "Wealth Differences and Levels of Living," p. 173.